I: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

Apparently, the Araucanians do not adhere strictly to the pattern of eating three times a day at fixed intervals, nor do they have names for their meals. When one informant was purposely pressed into designating the meals by names, he gave the following terms: breakfast, *ilwen kurú* ("early morning soup"); lunch, *reniehu kurú* ("noonday soup"); and supper, *pan kurú* ("night soup").[24]

There is not a great deal of variety to the customary diet. Soup or gruel is the main dish, eaten with bread whenever there is any. Breakfast is taken between sunrise and eight in the morning. It usually consists of coarsely ground, unparched wheat, mixed with water, and flavored with salt and greens such as *yayo*,[25] young leeks or scallions, chili peppers, and coriander. This standard soup, to which lard may be added when available, is called *nikin kurú*. Sometimes, *chaihue* or *allpud* is eaten instead, and on occasion a change is provided in the form of an oatmeal or bran soup, *chikal kurú*, enriched and flavored in the usual way.[26]

If a man departs very early for work, he may do without his breakfast or arrange to have soup and bread sent out to him.

The midday meal is ordinarily eaten in the *ruka* between noon and three. Most often it consists of bread and a sort of succotash, *pisku*, made by cooking together beans, peas, corn, potatoes, and greens.[27] Occasionally, yerba maté is drunk at this time.

Supper is eaten well after sundown, and is much like breakfast except that those who have it drink yerba maté at night.

[24] Moesbach (1930, p. 191) reported that formerly only two meals were eaten daily. The only term for a particular meal listed by Augusta (1916, I: 65) is *ñapel*, for which he gave *comida* as a translation. *Comida* may mean any meal, but more commonly it is used for supper or dinner in the evening. Latcham (1909, p. 342) said that there are no special names for their meals.

[25] *Yayo* refers to vegetables of the mustard-turnip group (*Brassica*). Additional details regarding Araucanian food usages may be found in Molina (1808, II: 105 ff.) and in Latcham (1909, pp. 340–43).

[26] Cornmeal was sometimes put in for thickening. When available, macaroni or spaghetti is now added.

[27] I was told by Mrs. Donaldson that both Indian and Chilean women usually throw away "the first water," i.e., the vitamin-rich water in which the vegetables are cooked.

1: Titiev E-S (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

Frontera became a center for the sale of cheap but powerful liquor.[29] Unscrupulous tradesmen, as has already been mentioned, regularly encourage the Indians to drink when a transaction is being made, and alcoholism is currently a major problem.[30]

At meals women used to serve adult men first and children after their elders, but it has become the practice for family groups to eat together. Home made wooden bowls, platters, ladles, and spoons were formerly widely employed,[31] but store-bought enamel cups, metal pots and tea kettles, inexpensive "china," and tin spoons are now coming into use.

The only universal food taboo apply to snakes and frogs. In addition, young people are forbidden to eat sheep testicles, lest girls develop pains in the breasts and boys suffer from aching testes. Growing children are not allowed to eat bone marrow, because it is regarded as a "watery" substance that will retard their development. Furthermore, to ensure that they will not engage in premature sexual activity, adolescent girls may not eat unripe fruit, and grown women must abstain from fish lest, like them, they refuse to settle into permanent homes.[32]

Tobacco smoking, particularly in pipes, is reported to have been widespread among elderly people, especially men.[33] The absence of native tobacco, and the expense of standard brands have combined to eliminate this custom on most reservations. Such smoking as I personally observed was done by young men who occasionally accepted the offer of a cigarette.

[29] Natives most often drink a cheap wine nowadays, fortified by the addition of strong roots, herbs, or nut shells. One big drink often intoxicates them, sometimes to the point of stupefaction. Some manage to ride home, but others fall by the roadside to sleep off the effects.

[30] Latcham (1909, p. 335) expressed himself strongly on this point.

[31] For the manufacture of a wide variety of wooden utensils, see Joseph, 1931a, pp. 53–85.

[32] The details of food taboo were obtained only from a single informant, J. M. Collío. These data need to be checked before they can be regarded as widespread Araucanian beliefs. Some comparative material is given in Guevara, 1909, II: 163–66.

[33] Guevara, 1911, pp. 253–82. Stone pipes occur abundantly in archaeological deposits.

4 Latchaw. F-6 (1888-1901) 1909 SC4 Appearance SC4

The food is served in wooden bowls and platters, the men being served first. They do not use a different bowl or platter for each individual, but the adult males all round the bowls in groups of three or four, each one helping himself in rotation, beginning with the eldest, or with the guests, if any are present. Should the visitor be a stranger or a person of consideration he is given a platter to himself. They use wooden spoons for their meals, but latterly the tin or pewter article of commerce is to some extent adopted. After the men have finished, the women and children partake of the leavings in the same manner.

The platters and spoons are not washed till after the meal. To remove grease they use wood ashes.

A few of their principal dishes are as follows: *Aimoo dibi*, fresh cooked with levigated wheat or maize; *pathi wet*, potatoes and maize; beans or peas boiled with greens, and various other stews in which the meal or skinned wheat or maize form the principal ingredient. The coast Indians also use two or three edible kinds of ajee.

The favourite meat is horse-flesh, and mutton, half cooked, but they prefer the former, seldom killing their horned cattle, which they keep for commercial and agricultural purposes.

Another common article of fare is the *ajee*, with which the Indian concludes most of his meals, breaks his fast in the early morning, and which he takes with him on all his journeys. It consists of toasted wheat-meal, and is eaten or drunk with water which any brook or spring supplies.

The Indians take their meals at any hour, but generally at mid-day and sundown. If they feel hungry at other times, the inevitable *ajee* is their immediate antidote.

They have no special names for their meals.

The use of bread antedates the Spanish conquest, and at present they prepare different kinds from all their cereals.

The latter are ground, not by pounding but by rubbing. A little grain is placed on a flat stone, and rubbed with a smaller one, held in both hands; the operator kneeling beside the larger stone and bringing the weight of the body to bear in the operation. The meal is sometimes sifted in horsehair sieves, but is generally used entire.

No yeast are used, but the bread is baked in the ashes in the form of tortillas or flat cakes. A primitive leaven is prepared by the old women or children chewing the grain and then leaving it to ferment in water, or in a hole in the ground.

There is very little difference in the foods of the upper and lower classes among the Arawacos, save perhaps the quantity of flesh consumed; nor do there seem to have been any tabooed foods. Men and women eat from a common supply.

Like most other barbarians, these Indians are greatly addicted to drunkenness, especially since the introduction of distilled spirits. They are accustomed to

9 Cooper E-6 (no date) 1946 SGI Accessions SGI

Honey, oil, and salt were used as condiments. Salt was obtained from the sea and from *Salicornia* salt deposits. Where salt was lacking, as near the Coast, food was cooked in salt water, or plants ashes were substituted. The oil made from small seeds was much used in cooking. Wild thyme and wild anise were also used as seasoning (Latcham, 1909, p. 341).

A great number of different dishes were made. Stews or broths were the more common; e.g., meat and maize, maize and potatoes, beans and greens, etc. A favorite dish was made of potatoes allowed to rot a couple of months in stagnant water. Another favorite was small, preboiled lumps of an animal so slaughtered that they filled with blood. Raw blood of cattle was drunk or eaten coagulated.

Eating.—Food was broken in the morning with the maize (or wheat) flour drink mentioned above. In early times, two meals a day were customary, the first just before noon, the second at dusk, according to some observers (Barbosa, 1647, p. 202), but not all. (Cf. Marcgrav, 1648, p. 284.) Round wooden plates and spoons of wood or bivalve shells were used as meals. Gourds served as cups. The pottery plates and the wooden or clay cups with handles appear to be more recent. There were no tables; the *Mbyaguás-Ibatíbale* ate sitting on the ground.

The men ate together; the women ate apart from them. The wife placed food before her husband, but he did not eat till she told him to do so. It was likewise bad manners for a guest to start eating before being told by his host to do so. At a feast, it was a grave discourtesy for a guest to leave his plate not wiped clean (Rossales, 1877-78, 1:138, 154).

SETTLEMENTS AND DWELLINGS

Settlements.—The *Mbyaguás-Ibatíbale* lived, not in villages proper, but in settlements. Each settlement was made up of a number, usually small, three to eight or more, of families or households, each in its own dwelling. The households or homesteads were set up within sight of but at appreciable distances from one another—for fear, it was reported earlier, of witchcraft (Rossales, 1877-78, 1:139-51) or of poisoning (González de Nájera, 1600, p. 66)—and each settlement or loose cluster of households was separated by somewhat greater distances from the nearest ones. The settlements were located mostly in valleys or plains along streams and rivers. Generally speaking, each settlement was made up of kin (Marcgrav, 1648, p. 285) and had its own cacique. Some of the forts, settlements, or dwellings appear to have been surrounded with a kind of palisade. (Ercilla, canto 1, 1910, p. 6; Murúa de Lovera, 1865, p. 130; Tribaldos, 1864, p. 21).

10: Hilger E-5 (1946-1952) 1957

SG4 Araucanians SG4

Chile

SMITHSONIAN ETHNOLOGICAL COLLECTIONS VOL. 133, NO. 9

133

142
241
264
351

Aleppic schoolchildren: 1, Boys on their way home from school. (Note burnt-over land, now being used as pastureland. 2, Girls on their way home from school. (The clearing in the middle background is now a wheatfield). 2. Lunch time at school. (Note garden fence of logs.)

[9-28-07]

18: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

Formerly, according to a Pangipulli man older than 70 years, chicha was made in a bottle-shaped vessel of leather (trahui, fig. 5). At the open end, the leather was fastened to a rim of arellano wood by means of vines. The vessel was propped up by three or four poles, with one end of each pole poked under the rim and the other end planted in the ground.

In the early days, mudai, a fermented drink made of various grains, was the family beverage. Old women chewed the grain, usually uncooked dried corn, spat it into an olla, poured water on this, and let it ferment. The fermented liquid was poured off and drunk. Today, mudai is drunk only at the gillatun, machitun, and kuschatun. Women prepare both the mudai and the chicha.

Formerly two meals a day were eaten: one, a full meal, was taken as soon as it was prepared, which was usually in the late forenoon,

FIG. 5.—Trahui, a vessel of leather propped on sticks and used in chicha making. (Sketch made by Domingo Huenun of Pangipulli.)

and another, a partial one, about bedtime, which was any time "between dusk and the time people usually get hungry."

Rising time for the family, today, as formerly, is the cock's crow. Often, therefore, everyone is up before sunrise. The woman, with the help of an older girl or even small children, sets about preparing a meal—"a meal like we always have had." One of the children will stir up the fire and keep it refueled, for a large fire has to be maintained so that there will be ashes for baking the tortillas. The mother, or an older girl, prepares the dough for the tortillas and then bakes them. "Other dishes, too, must be prepared. We usually have meat with tortillas and also either toasted wheat or catuto, and yerba maté. When we have no tortillas, we bake potatoes in ashes. That takes time, too." On the day of an interview, a Coñaripe woman had given her family as its main meal tortillas, soup thickened with wheat, roast lamb, catuto, and yerba maté. Men were encountered who had hoed potatoes or cut grain for several hours without having eaten anything. The women were preparing the meal, they would say. The evening meal usually consisted of left-overs from the main meal.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

On school days, in homes where there are children of school age, the above routine cannot be followed, for "children must be at school early." A partial meal, then, is usually eaten in the early morning and a full meal after the children return from school. Schools furnish a midday snack of toasted wheat in sugar-sweetened water.

Meals are eaten around the fireplace seated either on the ground on folded sheep pelts, or on low benches, stools, or tree-trunk sections. "Formerly we had no benches; we sat on pelts and rugs on the ground." The food is served in bowls or on plates. No tables are used. The woman serves her husband and visiting adults first, then the children, and then herself; but all eat together. According to Cooper's sources, men used to eat together, and women apart from them (1946, p. 708), a custom not known to my informants.

THE RUKA: CONSTRUCTION, LIGHTING, FURNISHINGS, STORAGE

The ruka is the home of the Araucanian. Formerly, according to Cooper's sources, ruka were commonly oval, polygonal, or rectangular in ground plan, and generally the framework was of timber or cane and the roof of thatch reaching nearly or quite to the ground level. However, as early as 1551 there were well-built ruka of large planks around Imperial (the Borne area), many of them large ones with four to eight entrances (1946, pp. 707-708).

Today nearly all ruka are rectangular. The framework is of planks, and roofs are gabled or lean-to in shape (pls. 52, 53). Walls and roof combinations fall predominantly into three types: walls and roof both of thatch—this is the oldest combination; walls of planks and roof of thatch; and walls of planks and roof of logs. One shingled and several tin roofs were seen, but these were exceptional.

In Alepúe area men began building plank houses after they had helped to build the Sisters' home and school, where they assisted non-Araucanians in hewing lumber from logs. In Collaripe area building with planks was the result of contact and observation at a recently established Chilean-owned lumber camp in an Andean valley nearby. Men not directly engaged at the lumber mill felled and hauled logs to the mill. A non-Araucanian herbalist of the area commented on the rapidity with which the traditional thatched ruka was replaced by the one-room plank ruka, usually two such ruka to a family, after the men began to work at or for the lumber mill. One of the two ruka was used for sleeping and the other for cooking and indoor work in the winter. In the summer most families cook and work outdoors, either under sun shelters, behind windbreaks, or in the shade of trees

19. Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

354 similar to those of the early days) were marked off by means of various sizes and shapes, but always with at least one large, flat, elongated one on which olla and bottles could be set. From rafters, directly over the fireplace, hung several wires each ending in a piece of heavy chain. Adjustable stout S-shaped wires could be hooked into the chain at different heights so that pails and bottles could be raised or lowered over the fire, as desired. In one house a 4-legged grill rested over the open-pit fireplace.

313 The most desirable firewoods are fire and chanay because they give
312 much heat and little smoke. Since an Argentine law forbids felling trees without a written permit, firewood today is dry wood of trees blown down by wind, and also bark, twigs, and brush found in the woods (pl. 6a, *b*). "Most of these smoke up the house; this maqui I am using is absolutely no good for heat either," said a woman while she broke off large pieces of bark across her knee and then broke them into smaller pieces by hand. Two schoolboys told of two Araucanians who had been jailed recently for felling trees. Formerly, one end of the 18- to 36-inch-diameter log was kept smoldering in the fireplace. When heat was desired, it was pushed into the fire.

372 Fire was started by men in several ways. A man holding a flint firmly in one hand struck it forcefully with another stone, usually a flint also, held in the other hand. Striking was done toward tinder. Tinder was either thoroughly dried wood, leaves, or horse manure; today it is often straw or paper. A second way was to hold any hard stone in one hand and energetically rub it with a piece of iron held in the other hand. Again sparks were caught by tinder. A third way was to run a stick—more recently a wire—briskly back and forth through a hollowed-out stem of fuscia. The fibers within the stem served as tinder. "I have seen my father start fire in a fuscia," said a 60-year-old woman. "The fuscia has a very hard stem. South of here they [probably the Tehuelche] still start fire that way."

A man starting a fire sang (informant sang in Araucanian): "May
[583 my fire burn; may it burn. I will give you meat and fat, if you but
782] burn; for them I can eat. In the name of chau [God] burn for me, for I need you." As soon as he had a fire burning, he threw a small piece of meat and fat into it as an offering. When a fire was not in use, the embers were covered with sand to keep them smoldering.

● 264 Several meals were eaten each day, hunger generally indicating mealtime. During the childhood of an 85-year-old woman four meals were eaten each day. Each consisted of one main dish "sometimes it was a stew like I am now [3:30 p.m.] preparing."

All persons present ate together, squatting in circular fashion

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

around the olla (or iron kettle, today) in which the food had been cooked, or the large wooden dish from which each served himself. Many families squat in similar manner today; an occasional one eats seated at a table.

Women cooked the meals. Today, as formerly, an old woman when cooking follows the tradition of wearing her shawl. No reason for this was known.

Drinking water was taken from an uncontaminated spring, either at its source or from a creek formed by it and known to be uncontaminated. (Pls. 62, *1*; 72, *1*.) Homes were located only where there was an uncontaminated source of water.

Beverages in the early days consisted of mudai and of refreshing decoctions made from leaves and blossoms of paico and bark of maqui. Mudai was made by fermenting quinoa and neneo, cultivated small grain and corn, or araucaria nuts. These were either chewed by older women or crushed on a metate and then allowed to stand until fermented. Mudai is rarely drunk as a beverage today; if it is, it is made from cooked wheat.

Chicha (pulku), an alcoholic drink, was made of berries of mutwin (unidentified), parrilla, and michai, and of wild apples. A 70-year-old man had made chicha from apples in the following way, a way used in making chicha from berries also: Apples were picked, placed in a 5- to 6-yard-long dugout, and immediately mashed by hitting them with poles. The dugout was made of hardwood, generally roble. The mashed apples were poured into calfskin containers in which holes had been previously poked, and the containers hung over the dugout. Each container was then pressed between two poles to force the flow of juice, which was retained in unperforated calfskin containers until it became chicha.

I observed a 59-year-old woman making chicha from berries of parrilla and michai. "I can pick these berries everywhere in the valleys of these mountains; I have no way of getting wild apples." She mashed bowlfuls of the berries by hand and poured them into an unperforated hide container that she had made by fastening the ends of the hide to two poles a short distance apart. As soon as the juice had fermented to suit her taste, she pressed a finely woven külko (basket) into the mash and let the juice collect in it. Since Argentine law today requires a permit for the making of chicha, little of it is made by Araucanians; wine has replaced chicha.

A favorite beverage today is yerba maté, a non-Araucanian tea made of imported leaves of *Ilex paraguariensis*. It is taken by adults and

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

the family heads and adult sons are involved, the host provides everything in the way of food and drink. *Mingacos* of considerable size therefore can be held without the chief having to provide more food than he is able – perhaps a concession to general poverty.

Some kinds of communal work are much easier than others. House-building, for example, is largely a ceremonial affair, the *mingaco* serving to symbolize community solidarity and magically insure the durability of the house rather than because of the labor needed. In most cases, the host and his family have done most of the laborious work – such as pulling the *ratonera* grass used for thatch, cutting and shaping posts and poles and setting up the heaviest of these, and gathering all the necessary materials. Furthermore, *mingaco* may be held merely to put a new thatch roof on an old house, work which could be done rather easily by the family group. Many of the people invited to the housebuilding (*rukan*) take no part in the work but merely join in the festivity.

When all the materials have been readied – which includes the preparation of food and drink – the host selects from among his friends (relatives) two captains, each of whom is in charge of a work gang responsible for building one side of the house. The captains choose their crews. Although they have the right to reject anyone whom they do not think will do a good job or whom they do not like personally, this is all done with the full knowledge of the host. Ultimately, it is the host who must approve all the participants.

The work crews bring their families, the women of which might assist the host's wife and daughters in preparing the festive meal, and might also make small contributions of food and drink. After the work is finished, the house is "warmed" by several fires. Eating and drinking continue until the supply is exhausted and might last well into the night. The last few hours of these affairs are characterized by heavy drinking which sometimes results in fights breaking out, between men and women alike, and in charges of sorcery being levied.

Mingaco is also used for clearing land. The host usually makes his own selection of workers by visiting them and informing them of his plans. In many cases the owner has already killed the trees himself. All that remains is for them to be cut down and for the stumps to be dug out of the ground and hauled away. The work is very laborious and usually involves many teams of oxen.

Generally a midday meal is served and water and parched wheat

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

(*murke*) set out for the workers while they take breaks from their labors. Women tend to remain at home on these occasions, unless they have been invited by the host's wife to assist in the preparation of the meal. They do not make contributions of food, but they serve the men when they take their noon meal and, if the work lasts until late evening, help with a second meal.

Repair of the communal roads is usually organized by a chief and participated in by most of the males of the reservation. This also applies to draining swampland, if a large part of the reservation is affected. Small-scale drainage operations might involve only a few families, in which case the chief qua chief takes no part. The participation of a chief in all of these matters implies some organizational or managerial activity, but is most important in symbolizing the importance of the work group. The chief seldom performs a full day's work along with the others, although he may work for a short period and usually provides a team or two of oxen if they are needed. The chief also contributes some food and drink, but usually a large meal is not required, and the workers take their main meal at home.

Most threshing is done by machine today and *mingaco* arrangements are rarely encountered in this activity. This machinery is generally rented from the same entrepreneur who owns the harvesting equipment. However, in some parts of Araucanía machines do not have easy access to Mapuche reservations owing to poor roads and rugged terrain. Horse threshing and sometimes ox threshing still occur, therefore, especially in the remoter parts of the indigenous zone, such as around Lake Budi and in parts of the Andean foothills. Animal threshing and even hand-flail threshing are resorted to when certain crops are grown in small amounts, or when harvests are very poor. Grains are almost always machine-threshed if it is possible to haul them by cart to a stationary machine, but peas and beans are not raised in large enough quantities to make this worthwhile. As late as twenty years ago in the now heavily mechanized Temuco region machines were rare and large *mingacos* were held for harvesting and threshing wheat and oats, the principal cereal crops grown. Sometimes, instead of animals, people trampled the stacks of grain, couples dancing to the sibilant tone of the *pifülka* and traditional Mapuche songs.

Mingacos are still frequent today, although they tend no longer to be held in connection with the major harvesting and threshing operations in most of Araucanía. They are characteristically made up of

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

the settlers, most probably the latter, and the certain impoverishing of the country.

After the parlemento a grand banquet was given by Checoque to all the assembled caciques and their sons. Over three huge fires in his spacious toldo, large iron pots were supported on tripods, containing beef, mutton, and horse-flesh. The guests sat down as they could, while Checoque sat, as the Spaniards says, 'on horseback' on a chair in the middle of the toldo, dressed in a magnificent cat-skin mantle, and holding a 'revengue' or hide whip in his hand, with which he ever and anon chastised an intrusive dog, or even one of his numerous sons if they came too near, or made too much noise.

The small boys were evidently used to it, and showed great agility in avoiding a blow, and equal unconcern if they received it. The chief's three wives presided at the fires, and wooden platters loaded with large portions of meat and a due allowance of fat were handed round for the first course. Each guest was expected to consume all that was in the platter, and when cleared it was carried off, washed, and refilled for another. The second course consisted of apples and piñones, raw or cooked according to taste, and it was strict etiquette to eat or pocket all the fruit supplied. Water was handed round after the feed, no other drink being produced save a private bottle, from which the chief helped two or three of his most favoured guests. There must have been at least thirty present at once, and there were ample room and abundant supplies. And subsequently a succession of guests of less distinction were fed; all the Tehuelches as well as Araucanos and Picunches being maintained during their stay by the chief.

I was very much struck with the obedience and respect evinced by these people towards their cacique. His authority extends as far north as Mendoza, over hundreds of Indians, residing in fixed tolderias, some few in the valley near Manzanas, but the chief part more to the northward,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche
Araucanians SG4

by others. The language, of which I learnt a few words, seemed softer and more melodious, as well as possessing a more copious vocabulary, than the guttural Tehuelche, and appeared to me closely akin to the Pampa tongue; but Jackechan, who could speak both, and Gravino, strongly insisted on the distinction between the two dialects. Their personal habits were excessively neat and cleanly, the morning bath never being omitted by men, women, and children, who all regularly trooped down to the water just before dawn; and their dress was much more carefully attended to than that of the Patagonians. I had no opportunity of witnessing their religious ceremonies, but was assured that they are worshippers of the sun, and there was no vestige of idols of any sort possessed by them. Their ceremonials on occasions of births, &c., were very similar to those of the Tehuelches, save that the 'doctor' appeared on such occasions more elaborately adorned with various colours.

197 515 771 852 171

When Quintuhual's niece was sick, her brother enacted the part of 'wizard,' duly painted and adorned with a head-dress of feathers. Instead of a mandil tent, a screen of ponchos hung over posts was erected, and all the finery of the family displayed. I was a guest at the feast of slaughtered mares, but was not present at the previous proceedings, as by this time the restraints of dignity as a caciquillo forbade my wandering about as an idle spectator.

755

They were invariably scrupulous not to commence a meal without first throwing broth or a small piece of meat on the ground, at the same time muttering a charm to propitiate the Gualichu, and they are generally more superstitious and more fearful of witchcraft than even the other Indians. They have some knowledge of precious stones, and seem to attribute certain virtues to them. Thus Foyel possessed what seemed to be a magnificent rough turquoise, which he was on the point of bestowing on me, when his wife and brother-in-law interposed some remark, upon which he apologised, saying that he did not like to part with it, as it

788 264 771 782 823